Eternal, Infinite, Majestic Sovereign of the universe ; it is quite another thing to feel Him very near our hearts as our living and loving Father. In other words, one can believe in the existence of God,—even in the philosophical necessity for a God—and even in His moral government of the world, without any consciousness of Him in the soul, without any sense of our relation to Him or of His relation to us. In such a case, there is no religion in the proper sense of the term. Only when God is *felt* to be a concrete Reality and *loved* as a conscious Personality truly affecting our hearts, character and conduct, can we say that there is any Religion.

The Religion of Trust and Love in and towards God is the best and strongest impulse and aid to goodness, holiness and happiness; while the Religion of Fear and Dread is one of the greatest hindrances to the cultivation of true virtue. The Religion of Love favourably affects the heart and charac-ter. The Religion of Fear only affects the conduct through fear of punishment, stimulates the desire to escape the penalty, not to turn with loathing from the sin itself, outrages the Divine love and corrupts and enslaves the human heart.

As God is a Spirit, and formless, how did the Rishis
perceive and feel Him as a Reality and love him as a Person ?
They perceived Him not as an exaggerated and preternatural
man, not as an imagined material glory, but as the light
and life of creation—the light that lighteth every man that
cometh into the world;—[tc] The binding chord which links all
things that are born," as the *Atkarva Veda* says. This
vision becomes more and more resplendent as our senses and
faculties are purified and deepened. As the pervasive Spirit
in nature, the Rishis were able to behold the face of God as
we behold the soul of our fellow-men in the framework of
-flesh. As the in-dwelling Presence, the Eternal Person is
immanent everywhere. Says the Rishi of the Kenopanishad:

" *Our life attains its object if we can know Him here and if we do not know Him here, that is the greatest calamity ', therefore.*